

The Song of Solomon, chap. 2. v. 10, &c.

My Beloved spake, and said unto me, Arise up my Love, my fair One, and come away, for lo, the Winter is past, the Rain is over and gone, the Flowers appear on the Earth, the Time of the Singing of Birds is come, and the Voice of the Turtle is heard in our Land; The Figg-Tree putteth forth her green Figgs, and the Vines with the tender Grapes give a good smell: Arise my Love, my fair One, and come away.

Matth. 11. 28.

Come unto Me, all ye that labour and are heavy laden, and I will give you Rest.

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Matth. 11. 28.

Come unto Me, all ye that labour and are heavy laden, and I will give you Rest.

A Little

OLIVE LEAF

Put in the Mouth of that

(So Called)

Noah's Dove,

And sent Home again to let her Master know
That the Waters are abated from off the face
of the Ground,

And that for the Sake of

JESUS CHRIST,

Whose Servant to the End of my Life I shall

Endeavour To Be.

Printed and Sold by William Bradford at the Sign of the Bible
in New-York, 1704.

Feb. 21, 1945

A Little

OLIVE LEAF

Put in the Mouth of that

(So Called)

Boys' Dope

And sent Home again to let her Sister know
That the Waters are abated from off the face
of the Ground

And that for the sake of

JESUS CHRIST

Whole Servant to the End of my Life I Am

Endeavour To Be

Printed and Sold by Wm. B. Ewald at the Sign of the Bible
in New York, 1704

Christian Reader ;

IN the beginning of this year there came a *Dove* flying about, made in the form of an *Almanack*, and sent (under pretence) from *Noah*, to see if the waters were abated from off the face of the ground ; which taking in my hand and searching her body, I found her to be rather a *Raven* than a *Dove*, because she had under the *Dove*-feathers a very black skin ; whereupon the old News was written, *sent forth to bring Christian-people from their freedom in Christ back again under Bondage of the terrible Law*. He the work man of this *Dove I. A. S.* hath taken, it seems, his advantage and opportunity of the Circumstances and Conditions of this Country, wherein, as in a Wilderness, most part of the Inhabitants being simple and ignorant, are soon perswaded this way or that, for want of true and faithful Guiders and Teachers, as well as necessary Books, especially in this his business.

His excuse, p. 2. *That he undertaketh not to be positive in any thing*, will not clear him ; for is he not positive ? how then cometh it, that he himself not only doth keep the *Jewish Sabbath*, but by Discourses, and countenancing that party, yea, publick Writings troubleth, as much as in him is, others with the same ? Had he such a tender Conscience, (& since he came into this Country now suddainly is troubled with *Judaizing* thoughts) he should take another Method for the satisfaction of himself, and all those of the same Notion, to wit, go first to the old Countries and Universities, where a compleat Accademy, (I mean, Library) and learned men in the old Histories are to be found & discoursed with, I dare confidently say, if he had done so, or would do so still, and not here presume upon his own judgement, too much above that which is meet, in Charity, I am sure, it would produce the same effects in him as happily it did in *Theophilus Brabourne*, one of the strongest *Sabbatharians*, but afterwards convicted by sounder Doctrine, a constant Church-man, as you will see in his Retraction annexed at the end of this my discourse. He (*I. A. S.*) obeying *St. Hierons* golden Rule to such purpose, saying ; *It is a good thing, and very safe for themselves*

themselves and others) that men of inferior Quality be guided and instructed by these, who in judgment and Wisdom go before them, and not to make presumption (which is a perverse guide) their counsellour. But if such a journey seems too tedious, he should in the mean time according to his word, *To have no delight in strife*, be quiet and not offend God, disturb his Church, and disquiet mens Consciences, remembering what St. Paul saith, *Gal. 5. 10. That whosoever he be that troubleth Gods Church shall bear his Judgement.*

Considering these things, and the ill consequence that would follow, I could not in Conscience keep silent and let this Counterfeit Dove pass my door, but by the Grace of that Holy Dove in Christs Baptism, resolved to send her home again with an Olive Leaf in her mouth, for a token that the Waters are long ago abated from off the Earth. I ingeniously confess that the Leaf is not cut out so well, as a natural English hand could have done it, and a more accute and judicious Wit fram'd it, but I hope the Christian Reader will remember, that all cannot offer Gold, Silver and precious Stones, Scarlet and Shittin Wood to the Tabernacle; it is enough for some, that have no better (of a willing heart) to give linnen, yea, Goats hair, Ram-skin and Badgers-skins, *Exod. 35.* till you can have a fairer stile, & a more penetrant Judgment, make use then of this my discourse, in brotherly love, with prayers to God, to keep his Church together, and us all, one with another in love and Unity for Christ Jesus his sake, *Amen.*

By thy glorious Resurrection, good Lord, deliver us, Amen.

§. 1. The plainest way for me to go to work in this matter, I have thought, as I do still think, will be to examine the Author of the Almanack according to his own method proposed in Observations, to the end, that by all I may the better be understood, and his Observations (conferred with my Remarks) may give more light to the Reader. And because the chiefest scope of his matter he aimeth at, is to bring in the *Jews Sabbath*, therefore I will pass by some of his first Observations, for fear I should be too large; But before my coming to the very matter, I cannot but confess that there is something strangely set down, as in his Observation 11. there it seemsto me as if Time were that Chaos whereof the World is created; I think such an Axiom is against not only

only the Chiefest Philosophers, who say that *Time* and *Place* were not before the World was created, but also against Gods Word, because *Time* could not be before things were created, much less the very essential nature of every thing.

What succession of *Time* (if we may improperly so term it) there was and shall be in the Eternity, we hope to see, but we do not yet know; but to make *Time* more ancient then the world, is to plead for the God-head of *Time*, in the same manner as St. *John* did for our Saviour in the first *Chap.* of his Gospel, for whatsoever was in the beginning, was before the beginning, and what was before, was Eternal, and God himself. To make the *Time* co-equal with the World, but wholly of a different nature from what God made the whole World of, is non-sense. No Philosopher hath yet disowned *Time* to be an Accident, and consequently as the Modification of the Substance, inseparably inherent in it.

Hence can but from all these his assertions (which I leave as not worthy any answer) conclude, that the author hath a mind to make the *Jewish seventh day* of such a natural Holiness, that the very *Time*, as the substance, and the Holiness as a natural perfection & inseparable accident, are concomitant, & never to be separated, *spectatum admissi resumpteneatis amici*. A new Logick Canon indeed! never heard of before. Why may I not as well argue, The Cloth adorning our bodies is the substance, the whit Colour is its natural perfection and inseparable accident, *Ergo* none must wear other colour besides White; or if you will have a sacred instance, the Covenant between God and the earth, *Never to be destroyed by Water*, Gen. 9. 13. seq. is the nature or substance of the *Rain-bow*. All what the *Sabbatharians* can reply & the best argument they can have, is, That the fourth Commandment is a *moral Law*, and therefore perpetual. To give a short answer to it, I say, that we must needs make a distinction between a *natural or simply moral Law*, and a *positive moral Law*.

Natural moral Law is of it self, in the nature without any positive Law, or external Constitution, and therefore imprinted in mens hearts at the very Creation, is universal to all persons, and their perpetual obligation.

But positive moral Laws are not imprinted in the heart, neither by Nature or Grace, are not Universal; oblige only People or Nations upon which they are imposed by the Law-giver, and so

may be dispensed withall. Which a great Bishop of *Ely* in *England*, Dr. *Fr. White*, in his book, called, *A Treatise of the Sabbath-day, against Sabbatharian-novelty*, in this matter very plainly doth declare more at large. Let now the *Sabbatharians* remonstrate, that the fourth Commandment concerning the very time of the day is properly, naturally, simply and perpetually Moral, and that it is equal in that circumstance to the rest in that Commandment and the other nine; which before they can, let them not presume so rashly to affirm, that the same is the part, jot or tittle of that eternal Law, which Christ commanded to be observed in the *Christian Church* to the worlds end, *Math. 5. 19.*

To worship a God is a *natural moral Law, and Universal*, but just upon such or such a day is never *natural moral, nether Universal*, else should the *Turks* and *Gentiles* agree in it, which we know to the contrary.

Dr. *Edward Stillingfleet* in his *Orig. Sacr. B. 11. ch. 7. sect 2. seqq.* hath a notable discourse about such Law, where he sheweth how the Ceremonial Precepts (making mention among the rest, of distinction of days) do not in themselves imply an immutable Obligation, because they are not required of God upon their own account, but in order to some further end, which as soon as it is come, the Obligation ceaseth; as for example, *Prayer Invocation*, and such like are required of God upon their own account, and therefore carry an indispensible Obligation in them to their performance; but as Circumcision, distinction of Meats and Days, which are only good because God commands them; They are *meerly Positive*, whose worth and value ariseth not from the intrinsick weight of the things, but from the external impress of divine Authority upon them, as the inquisitive Reader may see it more at large in that Book of the learned man mentioned, whereupon I shall draw nearer to the Authors Observations beginning at his *11th Observation*.

§. 2 In his *11th Observation* he begins to fall out upon the Doctors for the translation of that word *one* or *first*, he not understanding them blameth them for what he is himself, pretending he hath such Learning, as never hath been found by any, from the time of *St. Paul*. O poor *Europe*! O poor *Asia*, and *Africa* too! who never in all your Ages have brought up such skill in the Original Tongues, as this *Dove-maker* pretends to have, but happy (I will rather say, and

and that truly, unhappy) Thou *America*! and yet more, Thou *Pennsylvania*! where, among all other plentiful Tares, a new Weed springeth up amongst the Wheat! As for the Translation, some expressing the sense and meaning of it, renders it *First*, which is not a guess or uncertainty, much less a strange *Idolism*, as the Author saith, committed of them, who well understood the property of the *Hebr.* Tongue, and the natural sense of it, nay, many of them could speak and write the Original Tongues (as all their time therein spending) as well as they understood their own, yes, far better than many now, who pretend to read it in the book, and understand but a little part, or some few words of it, and ought therefore not boast of any special knowledge thereof, to degrade them old great Lights of the World, whose Disciples and Schollars we are. The various Translation now *First*, now *One*, is a further explication & deduction of the efficacy of the *Hebrew* word [*Echad*] which comprehends both *One* and *First*, the cardinal and ordinary Number; for it must be observed that the holy Pen-men being themselves Hebrews, did oft translate their Mother-Tongue (wherein many words admit of divers significations) indifferently, putting now one, then another Greek word contained in the *Hebrew* word, which being observed, giveth us a great light in the interpretation and right understanding of the Holy Scriptures, as the learned *Hammond* by several instances maketh it clearly to appear in his *Annot. on the New-Testament*.

§. 3. In his 12th Observation he talketh quite against, not only the ancient writers, but also against the Holy Scripture, which is the chiefest Look to the Gospel of St. *Mark*, cap. 16. v. 2. and confer him with v. 9. pray tell me, how these two verses will otherways be expounded than as the Translation hath it, *the First Day of the week*, because the 9th vers. doth interpret the 2d vers. for the Womens going to the sepulcher, and Jesus rising, happened the same morning; from whence, that thereby the *First* or *One Day* is, I will not say, intended, but truly so meant. All the circumstances of Christs Passion, Death and Burial and the Womens going, do plainly tell us, that it was the *First Day* in the week, and no other. But the Author goeth on, to shew his wit further in the following, *Observations* 13 and 14, which for shortness sake can both at once be answered to.

S. 4. *Observa.* 13, 14. I grant that it was a Day, and also that it was a Time called by the Jews the *One* or *First* of *Sabbaths*, as the Author saith, but never in a such sense, as he will have it. The word *Sabbath* in the Scripture is never used *only* for that space of time between *Easter* and *Pentecost*, or for the *Jewish Sabbath* that seventh day, but often times for an *whole week*, one after the other the year round, as *Luk* 18. 12. where the Original Tongue hath that word *Sabbath*, which no other way, but by *Week* can be understood, and so consequently every day in the beginning of the week, is by that reckoning called the *First Day*.

Further, we are to observe, that the most Holy Author speaketh of the same now in singular *Sabbath*, and now again in the plural *Sabbaths*, as appeareth in the Original from *Mark* 16. *ver.* 2, and 9. And so likewise did the antient writers, as well as the Translators indifferently put Sabbath for Week, *et contra*, Sabbaths for Weeks, and *contra*. So when *Clem. Alexander*, *Beda*, or any other saith, that the *First Day of Sabbaths or Weeks*, is for the Resurrection sake of Christ, called a *Lords Day*, they speak no lye, but more establish our *Sun-Day*, by declaring and affirming that the *First Day* (not of one sabbath or week, but) of Sabbaths or Weeks, that is, every week in the year, is made solemn by the Resurrection; which is a plain argument for us, and not against us, because they know very well the reason, why that day every week was from Christ and his Apostles time taken up in the place of the Old-Testaments Seventh Day, to wit, to celebrate the First Day in every week, according to the *New-Testament*, as they in the Old Testament did celebrate the Last Day in every week, we having such undeniable reason for the First Day in the New-Testament as they in the Old Testament for their Seventh Day.

Neither can it be proved that the first day of sabbaths is so appointed of God to be accounted in the respect of the 50th day, but in respect to every week of the seven; in short, as soon as one time seven was past, they should begin again another, till they have numbered seven times seven, and then should that 50th day be numbered, *Lev.* 23. 16. therefore is that Feast called, not a Feast of Days, but of Weeks, *Deut.* 16. 9, 10. Hereof we can see, that it is only a mistake by that word *Sabbath*, which hath been the Jews own Name, and because (*Sabbath*) was grown a Technical term in other languages, so is it indifferently used sometimes *Sabbath*,

and sometimes in the same sense *Week*, so when the Author saith: *There was a certain time called Sabbaths*, is the same as weeks, which was used in the whole year round, the people being at their work that seventh *Sabbaths* or *Weeks time*, as else, Only the chiefest difference is, that they should be more carefull in the reckoning to observe their seven Sabbaths or Weeks for the celebrating of that 50th day or *Pentecost*. This is plain of the scripture, where God over and over again tells them how to number them seven sabbaths or weeks, that they should not miss that 50th day; see *Lev. 23. 15, 16. Deut. 16. 9.* where take notice, that which in the first place, according to the Hebrew Tongue, is set down Sabbath, is in the other (*Deut. 16. 19.*) according to the same Original, set down *Week*.

§. 5. Of this now so delivered, the Authors *Observation 15.* is plain of it self, why Christ is said to be risen on the *First of Sabbaths*, i. e. upon the the First Day and First Week of them seven Weeks, which the *Jews* were so strictly commanded with care to reckon, and therefore we go to the 16 *Observation*.

§. 6. *Observation 16.* Concerning this, there can be no question, but that the day will be changed by the date, I mean, a day of a Feast, which must be unmoveable, cannot but go from one day to the other, and so as to the day of Wave-offering, ordinarily kept on the 16 of *Nican*, because it should be observed the day next the first day of that great feast of unleavened Bread constantly kept on the 15. of *Nican*; the date must stand, but the day did alter every year. Now I will not trouble my self to gainsay the Authors account about the falling in of such a date upon a *Saturday* this year 1704. since *Joseph 1. Antiq. c. 5.* plainly cleareth the matter, saying, that the 50. day used to fall in not upon the 6th day of *Sivan*, but upon the 7th day of that month, which is this year ours, and not his or a *Jews Sabbath*.

But let this be how it will, we know and are assured that the year when Christ was crucified and rose from the dead, this date fell upon the first day of the week, and also the Holy Ghost coming down, which through Gods providence was in all probability, yea, certainty, for the sanctifying of the First Day.

§. 7. *Observation 17, 18.* All what the Author thereof saith in

these Observations is but an unseemly abortion of his own fancy, because all old Histories, who are concerned in this business, are full of it, that this name *Lords Day*, from the Apostels time, hath been given not only to that one in the whole year, but to every First Day in the week; it was so called in the first Century, untill *C. f. Traj.* his Reign, They had very few Feasts, only three, of which the *Lords Day* was the first, their next was *Easter*, [note, *Lords Day* and *Easter* were not the same] and *Pentecost*, which *Orig.* against *Celsus* l. 8. doth prove, That these three were kept, and no more, is found by the true antient writers in two hundred years more, untill the time of *Const. M.* Thereafter begun the feasts to be more, as *Hieron.* in *Comm. ad r. 4. Ep. ad Gal.* And *Aug. Ep. 118.* sheweth *Clem. Alex.* and *Beda*, produced by the Authors 13th *Observation*, are witnesses enough for us, as is shewed §. 4.

To satisfie the Author, and not to leave him any hole to creep out, as if that One or First Day was to be understood only of *Easter Day*, kept in remembrance of Christ Resurrection, let him take good notice of what these good old *Christian Fathers* say. *Tertullian* a credible Author, living in the same *second Century*, as *Clemens Alex.* saith in his *B. de idolol. c. 14.* placing this *Lords Day* First, and that with such words as the Scripture use it, viz. Every eight day is for the Christians a publick Feast. *Cyrill* in *John lib. 12. c. 38.* do mind (saith he) that *John* doth not in a simple way tell us the history, but with care addeth them words [after eight days] and that his disciples were then again in a Room together, Therefore the eight day must needs be the *Lords Day*; for upon one Sabbath the *Lords Day* he appeared unto them, and likewise the next eight day thereafter (inclusively, to count the first with the following six) when *Thomas* was with the rest, and they saw the Lord again; therefore is the meeting of the Church rightly upon the eight day. Hitherto *Cyrill*. So plain is *Iust. Martyr* at the end of his 2d *Apol.* saying, Upon the day called Sunday (this author never using other name upon that day) all within the Cities or in the Countreys do meet together in same places. One learned man *D. Phil Nicol.* in his book concerning the *Propagation of Christs Kingdom*, tells us in the 1. b. 1. c. among other things and tokens of the Apostles being in India that the people there highly esteem the Sunday, and do read the ten Commandments, &c. And a little below in the same chapter, he sayeth, that many besides are, who are certain and sure that they have got their Doctrine from the Apostle *Thomas* (whose Day there-

(9)
therefore they kept with a great celebration to his remembrance,
as the History there further tells) having the Holy Scripture in
the Syrach Tongue, very diligent to meet together to Gods wor-
ship upon the Sunday, administering the Lords Supper under Bread
and Wine, &c. What will the Author say to this? The People
are not under the Pope, neither was *Ap. Thomas*, whom they do
follow.

Here especially these two first alledged Authors do take notice (as
all, and chiefly *I. A. S.* ought to do) that the H. Ghost, and not
without reason, hath changed the Number *First Day* into Number
Eight, because Christ rose upon the same, met with his Apostles, &c.
It were strange indeed if Christ did it only by chance, and without
any purpose; but it was to give the Apostles and all after-Ages, a
Rule to leave the *Jews Sabbath*, and in its place to keep the first
Day. Look the whole Scripture over, and you will never find that
Christ, after his Resurrection, had any meeting with the Apostles
upon the *Jews Sabbath*; nay, there's more, worthily to be minded,
We never find that Christ in all them forty days had any the least
Conversation with the *Jews*, shewing thereby manifestly, that he
had done with them, so far as concerning their Feasts, Sabbaths,
& such others belonging to the Old Testament; neither is it in vain
to observe, that the *Jews Passover* and their *Sabbath* fell in together
by Christs burial and laying down in the Sepulcher, as some learned
make it out, *Joh. 19. 31.* to signifie, That with him an end was
made as well of their Sabbath (a shadow of him) as their Passover,
and other Ceremonies, which all at once were buried with him in
the Grave. The Apostles and Disciples knowing all this, endea-
voured to bring in that First or Eighth Day, so much without Of-
fence, as they could do, in the beginning of the Church; we may
also see, *Acts 20. 7.* where it is said, That among the *Greeks*, where
they could do no Offence to the *Jews*, upon the first or eight Day the
Bread was broken, .i.e. the Lords Supper distributed, *Paul* did preach,
and the *Christians Meeting* was kept. That place, *1 Cor. 16. 1, 2.*
is as plain as any place can be, if the Author will but observe the
nature of the Original words [*Kata mian Sebbaton*] which are thus to
be translated, *Upon the First Day of every Week.* And then next,
that Greek word [*Tesaurison*] translated, *lay in store*, sheweth,
that such Collection, if there should be a store of it, needs to be
done more than once in the year. To prove it, I will produce

Other Evidences, as *Synod 2d. Marisconensy sect. 6. ad fin. c. 4.* "We do decree, that upon all Lords Days shall an Altar-Offering be brought of all men & women, &c. *Cyprian* living in the middle of the 3d Cent. saith *l. de Opere et Eleem, p. 254. N. 14.* "All Christians ought to offer all Lords Days, &c. And yet plainer in *Quadra. Quinta*, "I do exhort you, that you all days, at least all Lords Days do bring Offering, &c. *Antiq. Quens. de Oblat. fid. c. 4. sect. 3. N. 1. §. 1 et 4.* And so it is plain, That our Sunday, every first Day, was and must be kept Holy.

The Authors new Revelation about *St. John's Revelation, c. 1. 10.* making a strange Interpretation of his being upon the Lords Day in the Spirit, is quite against what *St. John* himself tells us. He the Author will make only a bare sight of this day, as though it had never been in reality, but only by an inward sight or rapture: We may as well make a sight of the Isle of *Patmos*, where he was, and the Person (*St. John*) himself; but as sure as he was a Man, we can no more deny him Time than Place for his Revelation, who for the better assurance of it, tells us not only the Place where he was, but the very Time also, to wit, the Lords Day. Without doubt he that knew his Masters (*Jesus Christ*) mind so well, was much occupied in celebrating and keeping (as well as he there could) this Lords Day, our Sunday.

One, without question, most learned Man in the H. Scripture, Arch-Bishop of *Sweedland*, *Dr. Ericus Benzelius*, saith in his *H. Eccles. N. T. Cent. 2.* That the Christians had then betimes in the morning their Meetings, and that upon a fixed Day, &c. which Day, the Arch-Bishop saith, is to be understood of the Lords Day, as (he further, for proof thereof, saith) it is plain from the Century before, *Rev. c. 1.* and to this 2d Cent. of *Iust. l. 4. c. 23.* from whence you may gather, that the Church in the first Century (for *St. John* dyed the hundredth year after *Christ* was born) did call our Sunday the Lords Day, and kept it holy.

Mr. Baxter, p. 47. doth produce a Testimony of an Heathen, viz. *Pliny*, who lived about *St. John's* time, shewing that his (*Plin*) Testimony doth agree with all Church Historys. And it is a wonder that this Author will put in question or deny what some other great and stronger Sabbatharians have owned, as one *Dr. Hey'n* (if I don't mistake) who freely did grant, that not only *Acts 20. 7.* *1 Cor. 16. 2.* is the first Day of the Week, but he himself citing many

many Testimonies, proveth, That Oblations and Contributions were in the Churches a usual Lords Days Work, but confesseth, that *Rev. 1. 10.* is meant of the Lords Day, as by that time grown into reputation, and what more *Baxter* hath.

As for *Beda's* Testimony, which the Author, as with a strong Fullwark opposeth us; I dare say, if he had a little of *St. John's* Eyesalve, he should have seen better the Architecture of venerable *Beda's* Work, and especially this matter concerning the Scots. The brags he maketh of this Passage, as if he had found *Achile's* Shield, will but ridicule himself, when we, without prejudice, examine the words both of *Beda* and his Quotator *Baxter*, both which Authors words I will produce, to let every impartial Reader see the Truth. *Beda* saith, "That the Scots (being Christians) knew that the Lords Resurrection (which was on the first day of the week) was always to be celebrated on the first day of the week; but being barbarous and rustick, they had not yet learned when that same first day of the week (which is now called the Lords Day) did come. Hitherto *Beda*. Now *Baxter* (in his *Append. c. 1.* near the end of it, p. 174, 175.) saith, "Here you see that it was past Controversie with them, that the Lords Day must be celebrated in Memorial of Christs Resurrection; and the Scots kept not *Easter* on any other week day; and that they had not been like Christians, if they had not owned and kept the Lords Day; only they had not skill enough in calculating the times, so as to know when the true anniversary Lords Day came about, but kept *Easter* on a wrong Lords Day. Thus far *Baxter*.

Now what Man in the World is there (if he had but one eye, or was quite blind, and only heard this read) that could not see and feel (what this Author cannot see with his two Eyes) that the Scots did keep that Lords Day, called, Sunday, and in keeping of it made no mistake or scruple, as *Baxter* before in this his passage sheweth, but Only that they could not tell upon which Sunday that anniversary Lords Day (*Easter*) rightly should fall in, and that for want of Intelligenc from other Churches, as *Baxter* a little before doth affirm.

Therefore the Author's saying, That the Scots as well as others Rightly Understood, doth but betray his weakness, in gain-saying these two great men, viz. Ven. *Beda*, who saith, That they were
B I Barbarous.

Barbarous, &c. and *Baxter*, That they had not skill enough in calculating, &c. *S. ultra sapit vulgus, vult quilibet esse Lutherus.*

To verifie which, I will give a good instance from these parts, about *Delaware-River*, *viz.* That (as I am informed) some years ago it so happened concerning this anniversary Lords Day, (which is a Feast, as we know, some years comes sooner, and some later) that a great part of one side of this River did keep *Easter* upon a Lords Day or Sunday eight days before them on the other side of the River; which was occasioned by their not having skill enough to calculate the exact time, and had not the opportunity or convenience of having assistance from other Churches, &c. but for all this they did not miss their reckoning or keeping of every Sunday. So if an hundred years hence, more or less, (we not having a full account of this matter) any one should bring this as an argument against keeping our Sunday, *viz.* That in time past this Day was not duly kept here in this part of *America*, &c. will be as much mistaken in that, as this Author is in the Feast of *Easter*. And suppose the Scots have done so, it doth him very little good in this matter, because if a little spot here and there in the Christian World, for want of one thing or another belonging to the matter, could not just presently have understanding of all things concerning this or that, must it therefore follow that other Churches, Universities, Kingdoms or Countries do not understand, keep and observe it? Or, suppose a company of simple and unlearned People (as for example, the *Sweeds*, *English* or *Dutch* that first came into this Country) might not have the remembrance when such or such a Day was to be kept, and knew not how to calculate it, must we therefore conclude, that it is unlawful to keep such a Day, or that all other Christian Countries and Kingdoms were ignorant also in calculating, keeping and observing the same? Surely nay. And of as little consequence is his proof for his Assertion of the Lords Day only once in the year, by People standing in Prayer, &c. because such was not only done that day, but every such Day until Pentecost. *Tertullian* is plain in his *Corona Milit.* c. 3. "We do not keep fasting, neither upon our knees praying, and this liberty we do enjoy from Easter to the Pentecost."

Of all this we can see how basely, without reason, this I. A. S. blames the modern Writers for their wrong Translation, as if they did not understand these things so well as himself. And so I will go to my Sect. 8.

§. 8. Observa. 19. Where he cuts his Throat with his own sword: If God doth observe strictly the measure of Time, and in all his Works will have Time strictly observed, then certainly as there was a fullness of Time, when God, in respect of his Creation would be Worshiped by the *Jews*, so there is an appointed Time now for us to Worship him, in respect of our Redemption, we being obliged (as the Author confesseth) to observe Times in all Gods Works, that the Wise Mans heart hath discerned, *Eccles. 8. 5, 6.* confessed §. 4. about the middle.

§. 9. Observa. 20, 21. He doth what he can to stigmatize us with the Mark of Anti-christ: But (*good Sir!*) be not so hasty to judge: We have the Apostles and Apostolical mens Authority for us, and they have Christs; but if they had not his express Command for it (which yet they might have, for ought we know, because all that Christ spake is not written, only what most concerns our Salvation, whereunto this or that Day doth not belong) yet they have, by Christs Example, changed the seventh Day into the First or eight Day. The Apostles being Planters and Settlers of Christs Church, (typified by the Twelve Oxen, *1 King. 7. 25.* and signified through Twelve Foundations, *Rev. 21. 14.*) ought to be followed, and all unskilful Sectaries accounted Disturbers (as after Ages, and especially this our unhappy Time produceth) ought to be left and deserted, as *B. Lysecus Harm. Evang. c. 1. 19.* saith, "We do deny the Sabbath-change in the Lords Day to have its Original from the Church, but the Apostles, appointed by Christ in his place, to be Teachers in the whole World, especially for the *Gentiles*, them we ought to follow, have brought in this change. One *Ribera*, named in *Rev. 1.* saith, "We see that in the Apostles time the celebration of the Sabbath was translated unto the Lords Day, which is consecrated for the Memorial of Christs Resurrection. These, and many more, have it from the Antients, as from *Iust. Martyr*, who saith, "That after the appearing of the Son of God, we have no need to observe the Sabbath Day; the *Gentiles* may attain Gods holy Inheritance without observation of the Sabbath Day. *Tertull. Ind. c. 4.* "The Observation of the Sabbath was Temporary, and it was blotted out like as Circumcision, and other Rites of the Law." Come all ye Sabbatharians, pray

pray is not this unaccountable Boldness in you, to gain-say these
 antient Fathers, who lived so near the time of Christ and his A-
 postles? Are you not afraid it will befall you what Sr. *August. de*
spir. et lit. cap. 14 saith, "Whosoever in the time of the Gospel
 "observes this Day according to the Letter, is wise according to the
 "flesh, and to be wise according to the flesh, is Death.

§. 10. *Observ. 22.* There is a parcel of Stuff hall'd together for
 the erecting of his Saturday's Sabbath, by twelve Arguments.
 Concerning his first, 2d and 3d, we have nothing to say against
 them (at least I have not at present) because belonging only to
 the Old Testament, where they ought so to do, during that time,
 in order to procure the blessing of God. But now under the New-
 Testament, we have got a New Example of Christ (our Captain
 and Leader) to follow, and which we must observe, if we obtain
 his Blessing. As for the *Perpetuity* of keeping the seventh day, it
 is only for them under the old Testament; the Commandment
 whereof is so plain, that nothing can be plainer, *Exod. 31. 13 seq.*
 pray read it over and over, and consider it well, especially v. 15 & 16.
 Indeed if the Author will plead for Perpetuity, and insist upon
 the Hebraism, I must needs tell him, that he doth yet want a good
 part of *Judaism*, to wit, the observation of the 50 Day after
 Easter, the 10th day of the 7th Moneth, and such others,
 especially the Circumcision, which (as cannot be unknown to him)
 is stiled in the sacred Text *Berit olam*, or a perpetual Covenant. If
 he is not willing to submit to that, let him take further Notice
 of these words [*Throughout your Generation*] (which are annexed
 only to the 4th Commandment (concerning the Day) and not to
 any other of the Nine) as a fair limitation of the word Perpetuity;
 and therefore for a while this Author ought to sit at his *Gamaliel's*
 feet to take better Information in the Philology and Philosophy,
 and especially in sound Theology.

NB. A Law enacted to continue for a certain time, and imposed
 upon a certain State and Government of People (while such a form
 of Gubernation lasteth) will cease to be in force (and that without
 an expreis Revocation of the Law-giver) so soon as the time is
 elapsed, and such form of Government will be changed, unless it
 be revived under a new form. Of the like circumstance is the Jews
 Sabbath.

We

We are no more bound to the Jews Sabbath for the remembrance of the Creation and Gods resting, than as if I will argue thus, They in the Old Testament could not be saved, except by Faith on Christ (as he was to come) upon condition of using Circumcision and the Passover: Neither can we under the New Testament be saved without Faith on the same Christ (as he is come:) Therefore it is necessary for us too to observe the same Sacraments as under the Old Testament. An Argument of no Consequence; as, nor is his concerning the Jews Sabbath.

Again, *Jerusalem* was a Type of Christs Church Militant and Triumphant, where to meet; Must we therefore be bound to go thither too? I think not, because that City, and all its Ceremonies (among which the Sabbath was one) are gone; but Christs Church remaineth still upon the Earth, as militant, and in Heaven as triumphant. All what is said to bring this matter to a head, is to convince the Author, that the Jewish Sabbath was but a Ceremony, and a shadow of things to come, amongst which was the Rest of our Saviour in the Grave, as before is delivered, and the learned Author of the Book, entituled, *Die Elve der dreyenigen gottes*, from *Col. 2. 17, 18.* doth prove. For further confirmation of it, add the comparison of Christ, *Mat. 12. 3, &c.* his defending of his Apostles for plucking ears of Corn on the Sabbath; and his own Example of curing many Diseases on the Sabbath day (which was not allowed under the Law) defending himself, That he was the Lord of the Sabbath, having power to dispence with moral positive Precepts, for the use and good of man, as Works of Charity, which are part of the moral eternal Law.

If the Author asks for an express and distinct Text in the Gospel for Christs abrogating the Judaical Sabbath? I answer, with the famous *Dr. Hammond*, That there is no more reason to expect it, than there is to expect it for Sacrifices or Circumcision, or the Judaical Priest-hood; for the Substance being come, and the Temple and that People destroyed, the Ceremonies or Shadows (*Col. 2. 16, 17.*) as far as they were such, ceased of their own accord, and no further are they now abrogated, having never been Obligatory to any but that People.

The Rabbies themselves, when in their Books they are discoursing about the things so strictly commanded in the Old Testament to be observed; as many sorts of Offerings, difference between Clean

Clean and Unclean, Womens Monethly sickness, &c. confess, That All such should cease by Christs coming in the flesh, inserting the Sabbath among them Ceremonies, saying, *He that preaches Gods Will and Commandments, can change the Sabbath*, Midrash *in 13.* *no*

Therefore let us hearken to the Apostles Exhortation, *Gal. 2. 4* To beware of turning after false Brethren to the weak and beggerly Elements, in observing Days, &c. and also his Exhortation to the Colossians, *cap. 2. 16, 17.* *To be constant in Christ, and to let no man judge them in Meat, -----or of the Sabbath Day, which are a shadow of things to come, but the Body is Christ.* In the Original the word is [*Emmeres sabbaton*] making this very plain, and that without much trouble or large discourse, *viz.* Let no man judge you in respect, or (as it stands in the Margent of some Bibles) in part of Sabbath-Days, *i. e.* in any time named with that Title Sabbath. Now we know the seventh day was one part too called Sabbath, as well as some other Feasts besides. Of which more here-after to his 8th Argument.

His 4th Argument doth but hurt his discourse about the seventh Day. Its true, that Day had its beginning in the state of Integrity; neither do I deny but that, if that state had continued, that Day had continued also; but by reason of the alteration of that blessed state, GOD (in whose sight all Creatures are manifest, and all things naked and open unto his Eyes, *Heb. 4. 13.* and so are the Jews and Gentiles too, and all what should happen unto them in Time, determined in his infinite Wisdom to reduce and save unto himself a peculiar People, who should enjoy eternal Glory with him) found by his Wisdom, that, besides other things, this 7th Day appointed for his Worship, (made known to the Jews for a Token between him and them) should in a certain time after be altered; the chiefest reason, without doubt, is that great work of the Resurrection, which is many times greater than the Creation; for what benefit is it for me, or any others, to be created or born into this World, if by the Resurrection of Christ I was not assured of my Redemption from Gods Wrath and the eternal Fire? See §. 10.

From what has been said it is plain, That the fourth Commandment concerning the seventh Day, did only reach the Jews under the Old Testament, and Not Us under the New-Testament; yea, I will say, That the 7th Day, under the Old Testament, did more reach

teach the *Jews* than the *Gentiles*, because that day was a sign only between GOD and the *Jews* in their Generation, not the *Gentiles*, nor any other Nation beside, *Psal.* 147. 19, 20. which this Author seems to deny.

His 5th Argument, from *James* 2. 10. as before in his first Leaf, *Rev.* 12. 17. and at the end of his *Dove*, *Rev.* 22. 14. do shew his willingness to be under Bondage, and a Slave under the Law, as a child under Tutors and Governours; and if he was able, would draw others back with him, altho' redeemed from thence by the Son of God, as is comfortably discoursed of by *St. Paul* to the *Galatians*, *cap.* 4. 1. &c. But his endeavour is in vain, for in those Scripture-places the ten Commandments are not at all to be understood, but that Royal Law, the new Commandment to love one another, as Christ loveth us, *Joh.* 13. 34, 35. & *cap.* 15. 12. if we therefore keep us to Christ only, we need no more to be afraid of Thunder and Lightning, &c. Christ hath redeemed us from its Curse, &c. *Gal.* 3. 13. But as many as are of the works of the Law, are under that curse, *vers.* 10.

His making a Perpetuity of the Saturday, because written in Stones, is a very poor Reason, not remembering that the first Tables of Stone were broken, and the next long ago destroyed. The writing in stone represents (chiefly) the hardness of heart, and not a Perpetuity of every circumstance of the Law to be observed: *Joshua* wrote upon stones also a Rehearsal of the Law of *Moses* in the presence of *Israel*, *Josh.* 8. 32. but we know a great part of *Moses* Law was positive and legally Ceremonial.

The Scriptures which *I. A. S.* bringeth at the end of his Argument are very true, and therefore by Christs coming they are fulfilled, *Mat.* 5. 17. and so not one jot or tittle past away from the Law. Christ said, *It shall not pass away till all be fulfilled*, because he had not then fully done it, but afterwards by his Death and Resurrection it was done; and therefore now it is fulfilled, and we freed, all of us having our debts satisfied by him, if we can believe it: Christ hath fulfilled the Law, not by destroying it, but by changing it into a perfecter being, as the Seed in the Earth, &c. Knowledge in a Child, &c. (*1 Cor.* 13. 16.) not that the Child or its Knowledge is destroyed, but perfected and changed into better, as *Mr. Baxter* more at large plainly enough deduceth this Argument, if the Author would but have minded it.

His 6th Argument is a weak one, because Christ knowing very well the time of Jerusalem's destruction, and how within that time such an establish'd old Polity, as the Judaical was, could not so soon, as to all its circumstances, be abrogated; but by little and little decay, he exhorts his Disciples (who, after his Resurrection, should oft have occasion to meet with the Jews upon this their Sabbath) to pray that they might enjoy the same with them, for their edification among them. The 2d Reason is this, That not only many believing Jews adhered stily to many legal Observations, & especially to the Law of the Sabbath, but the unbelieving Jews were most rigid and zealous Observers of their Elders Traditions, esteeming it an intollerable Prophanation to travel, labour or flee, or to do such like upon their Sabbath Day. Now, if the Disciples or Christian Believers should have been compelled to flee on the Sabbath Day (which was no Transgression, in case of necessity, especially because that Law concerning the Sabbath day, as well as other ceremonial Laws, ceased at the destruction of Jerusalem) they would have been in danger to be grievously molested and persecuted by their own superstitious Nation, (see Dr. Fr. White's Treatise of the Sabbath Day.) And I question not but that Christ (Mat. 24. 20.) did understand the Sabbath of Easter-Time (called by St. John, an high or great Sabbath-Day, cap. 19. 31.) for as History tells us, the City was besieged at the time when many thousands of People from afar off were gathered thither to celebrate Easter (from which its plain, that forty years after Christ's Resurrection that ceremony was not left off; which contradicts I. A. S's assertion, That all Ceremonies were then done away) being his exhortation, not only to his Disciples, who were present, but by them, to all lovers of Christ, that they might escape that great Calamity, and I cannot but be perswaded, that many, by their Prayers, did obtain it (James 5. 16.) saving themselves by flight to another little Town called Pella. In short, Christ understood the Sabbath-Day and Winter to be times very inconvenient, troublesom, dangerous and difficult to travel in or flee away.

His 7th Argument is weaker, because how could the Women (Luke 23. 56.) do otherwise, Christ being that Sabbath, yet in the Sepulcher? and so by the holy Ghost commended for nothing more than what th' i due was that time.

The 8th Argument is no stronger, but rather weaker (see Levit.

23. v. 24, 32, 39. and say then, if you can, that the holy Ghost giveth this Name *Sabbath* to no other Day, but only to the seventh; be plain, and say this if you can.

His 9th Argument is the weakest of all, because what he talketh there of them in the Old Testament, was no more than what they were bound to do that time. Christ, during the time of Humiliation, observed duly not only the Sabbath of the 4th Commandment, but all other legal Rites and Observances, because he was then under the Law, *Gal. 4. 4.* from whence you will wrongly so conclude, That because Christ observed the other Laws, as well as the Sabbath, so long as he was under the Law, therefore we must observe all those Laws and the Sabbath too. But on the other hand, may we not rather argue thus. That because after the time of Humiliation Christ never used the Saturday Sabbath (see §. 7.) or any other legal Rites, so neither are we to observe them. As to what he speaketh about the Apostles, every one that hath common Reason, and will not abuse it, must understand, that it was at the beginning of the Churches settling, when the Apostles could not get better opportunity to instruct them in the Christian Faith (but by little and little to teach them concerning the Cessation of the old Law) than to be present upon the Judaical Sabbath, which Dr. Heylin (a great Sabbatharian) doth confess, *That it was not for the Days sake, (that the Apostles so met with the Jews) but for the Peoples sake, to do them good.* Nay, this Dove-maker I. A. S. (who stands upon the Sabbatharians side) will think that himself can hardly find a better convenience to draw or (rather to) seduce others to come to him, than to come upon our Sundays to the Church, and make his Preachments? St. Paul did use Circumcision, purified himself, shaved his head for his vow, &c. But must we do so now? I think not. The reason why St. Paul so condescended, was, *That he might gain some, 1 Cor. 9. 20.* and the same reason is sufficient for the Apostles meeting with the Jews upon Saturday. Besides, it will appear from the Scripture, That as the Apostles did meet with the Jews upon the 7th Day, so with the Gentiles they did keep the 1st Day, which we now call Sunday: This is plain from *Acts 13. 42.* That the Apostles were first with the Jews in their Synagogue upon their Sabbath, but as they went out the Gentiles there present besought that the same should be preached to them the next Sabbath; the Greek word is [*Metaxy*]

i. e. *The Sabbath between, and next following the Jews Sabbath*, as some large Bibles have it in the Margent. Now the *Jews Sabbath* was on *Saturday*, the *Sabbath* then next, between that *Saturday* past, and the next *Saturday* to come, was our *Sunday*; what can be plainer? And why the *Jews* did come again to that Meeting is told in v. 44. From all which circumstances it doth appear, that this day was not the *Jews Sabbath*, but Ours. Concerning *Ignarius's* words, Pray (Mr. I. A. S.) when you did read them in *Baxter*, did you not mind how he doth prefer and esteem our *Sunday* above the *Jews Sabbath*? and if you did not mind it, pray read it over again, and mind better what you read. And pray let me ask how you read *Athanasius's* words which are as plain, and run thus, "Even as at the first it was commanded, that the *Sabbath* should be observed in Memory of the finishing of the World, so we do celebrate the Lords Day in Commemoration of the beginning of a New Creation! And again, "The Lord transferreth the *Sabbath* to the Lords Day. It is pity when a man is blind and cannot see, but it is more pity when he hath two Eyes to see with, and will not see: I am afraid Christs Judgment will be upon such, Joh. 9. 41. *Augustine* saith, *Either let us be Christians and keep Holy the Lords Day, or else turn Jews and keep the Sabbath, for no Man can serve two Masters.*

Neither is it possible to keep that very seventh Day within one time of twenty four hours (as the Children of *Israel* in their Generation could) because the Christian World [I thank God] is so wide, that if we here could keep that very Day, others in another Climate could not, because they have not the same Elevation, Latitude and Longitude. E. G. I pray tell me, Sir, how you would observe this Day in other Latitudes or Places, as *Grad. 70.* in *Finmark, Greenland, Lapland*, and in the North of *Russia* and *Tartaria*, where one Day lasteth from the 10th of *May* till *July 14.* which is sixty five of our Days. Again, *Grad. 75.* in the North of *Greenland*, the Isle of *Cherry, Nova Zembla, &c.* one Day continues from the 24th of *April* to the 2d of *August*, which contain 102 of our Days, and the like of other Latitudes, as the learned in Astronomy shew us. Now the subject of the 4th Commandment being a Natural Day of 24 hours, consisting of Morning and Evening by rising & setting of the Sun, Tell me, I say, if you can, how it is possible for any Law, that wanteth his proper subject, to be in force?

His 10th Argument is hardly worth any Answer; and if any should be given, I do say, We keep the Apostles Traditions concerning First Day, and so do not teach the Assemblies of the Church as the *Sabbatharians* do, contrary to the Apostles Admonition, *H-b. 10. 25*. Nor did the Apostle settle the Church in the *Jews Sabbath*, as appears above, in answer to his 9th Argument. And altho' History tells us, that the primitive Church did celebrate both the 7th Day and the First for several years, yea, a great while after the Apostles time, especially the Eastern Church. To which I say, That it appears also from History, that they did not keep the Saturday in such honour as the Sunday, only by preaching, not Sabbathizing. *Athanasius* saith, *Tr. de Semente*, "It is permitted unto us, and to all People else, to work and labour on the Sabbath Day, by reason that we in these days are all a Royal Priest-hood." *Ignatius, Ambrose* and *Justin Martyr* do affirm the same.

His 11th Argument doth not want much answer neither; for we remember the 4th Commandment, so much as belongeth to us; And we are careful to avoid Idolatry; but we do not think the Day to be an essential part in the Worship of God, as if none could be saved except they kept the very 7th Day: This is contrary to all Scripture; yea, it is contrary to the love of Christ towards his Church, and the guiding of the holy Ghost; all which were but Wind, if Gods Church should have run astray so many hundred years; the thing being of no less concern than Curse and Damnation. Surely, if the Heart is not good, the Day will not save us; so it was in the Old Testament, and so it is in the New Testament.

The Author, it seems, is mindful of the old saying, *Calumniare fortiter aliquid habebit*: When nothing else will do, the Popish filthy Abomination in worshipping the Beast, must be our charge. To answer him in the spirit of Meekness, let him inform himself better another time, and remember that the Scripture speaketh of Two great Antichrists, one in the West, the other in the East, or, one within the Church, the other without; one is called *Mahomet*, or *Gog* and *Magog*, *Ezek. 38. Rev. 20.* the other is the Pope; each of them hath his Character in the Scripture, whereby to be known; and among the Characters belonging to *Mahomet*, one is, *Changing of Time*, he using Lunar years instead of Solar, of them called *Negire*, &c. which is more at large set forth by *Phil. Nicol.* in his History concerning

concerning the *Propagation of Christs Reign upon the Earth*, 1. 1. c. 6. and also Dr. *Calov.* in his *Bibl illustr. ad Dan. c. 7. v. 8.* concerning that little Horn there mentioned, P. M. 616. But this doth not belong to our Sabbath-change, because *Mahomet* keeps neither the *Jews* nor our Sabbath, but the *Fryday*.

Likewise the Author is very bold and proud in his Judgment concerning the Council of *Laodicea*, which always was reputed Orthodox, maintaining no other Doctrine in this matter of the Sabbath than *Justin Martyr*, *Tertullion*, *Origine*, &c. have in substance delivered concerning the same. Surely they who were then gathered together so near to Christs and the Apostles time did know much better than any of us how the *Jews* Sabbath was kept, and how this our Sabbath was kept. The learned Dr. *White* brings in a Testimony from *Just. Martyr* his *Dialogue c. Tryph. p. 266.* (and he lived about 150 years before this Synod) who relates that there was a Question made in his time, "Whether a Christian which observed the Sabbath might be admitted to the holy Mysteries, or not?" A very good Proof that the Council of *Laodicea* did not first of all condemn the Religious Observance of the old Sabbath. If this *I. A S.* had taken counsel, and done according to the advice given him in my Preface, (seeing such Old Histories are scarce to be got here, but easie to be found in the old Countries) I think he would not so unadvisedly have set his Pen to Paper against our Sunday. I have seen some of them Canons, but find not that there is Persecution or Excommunication in any of them, Only that they should prefer that Day before the seventh. And if that Council had set a Punishment (which its like they have) upon Transgressors and Disturbers, I am sure they had Power and Reason so to do, and this Author, if then living, would not have escaped their Censure.

His 12th and last Argument is of no concern to us; We have now a better Day to rest upon than ever that 7th was, in Memorial of that most glorious and fruitful Resurrection. What rest could our poor Souls have only of resting upon the 7th Day, which is only a remembrance of the Creation, if by the Resurrection upon the first Day, we were not sure of that eternal Rest in the World to come?

But some will say, *Why might not our Souls have rest now in the New Testament, as well as they in the Old Testament had rest in the seventh Day?*

I Answ,

I Answer; That what was enough for them at that time, is not now enough for us: Christ was then at that time only *Promised to Come*, but now *He is Come*: If he had not been risen, our grief and trouble had been many fold greater, because many fearful Doubts would surround us, as, Was he not that Promised Messiah? Was he not able to rise? Then are we of all men most miserable, 1 Cor. 15. 14, &c. but now, because he is risen, and by his Resurrection ours is made sure, therefore is our Joy much greater, and that Day worthy to be kept by us (in Commemoration of Victory over Death, Hell and the Grave) rather than the 7th Day.

This the First Day is the Day whereupon was made known the best News that ever was or can be told; 'twas such News many had a long time waited and longed for. Its apparent that the Apostles of Christ had no rest in their minds or souls all that time (during the Jews Sabbath) Christ was dead, but were very sorrowful, Luke 24. But how glad did this First Day make them, when they had the certainty of the Resurrection of their dearest Lord and Master! Never was *Noah* so glad when the Dove brought the Olive Leaf as a token that the Waters were abated; But this was still a better Olive Leaf to the Disciples, and us all, That Christ was Risen, giving them Life and Courage, with a joyful PEACE BE UNTO YOU: A certain Evidence that the whole Deluge of Gods Anger for our sins was dried up. It is therefore a shame, an unthankful and undutiful thing for any to celebrate the Memory of other Peoples Benefits, and neglect and forget their own, which is infinitely better.

That benefit which the *Jews* had is nothing to us, but what we have got is much to them. If *David*, by the spirit of Prophecy saw the Resurrection of our Saviour, and was glad (as in *Psal. 16.*) how much more ought we to rejoyce, and forever to celebrate that blessed Day, who know it now in the very deed to be done? We have, indeed, our share in the Creation, but that work, by the Resurrection (which is much greater) is swallowed up, if I may so say; so that a true Christian, who understands the Resurrection, can never so remember that, but he will thereby be mindful of the Creation, giving many humble Thanks to God who hath made him, not to be a Stone, Tree, Ox or Horse, &c. but a reasonable Creature, capable to enjoy the great benefit of the Resurrection.

And because this Author is so much for the 7th Day both here
and

and in his Inquiries, only for the Remembrance of the Creation, and Gods resting thereupon, I do kindly desire of him one Scripture out of the New Testament to shew, that we for the remembrance of our Creation are bound to keep the 7th Day Holy; but this I think he cannot do. But then on the contrary, I will shew him one thing of great Moment for our Sunday, viz. That as they in the Old Testament were bound to remember the Creation and Gods resting, by keeping the 7th Day Holy; so are we now in the New Testament bound to remember the Resurrection of Christ by keeping the First Day, because there is nothing in all the New Testament to be found in any of the Apostles Preachings, that we are now to remember the Creation and Gods Resting, by keeping a certain Day, but ALL (I say, All) their Preaching is most upon Christs Resurrection; All what they aim at, is to shew that Christ is risen: Read and consider *Acts* 1. 22. *One must be ordained to be a Witness with us of his Resurrection*; ch. 22. ch. 3. 15. c. 4. 2, 33. c. 10. 41. c. 13. 30. c. 26. 23. Every place sheweth, That they only should be Witnesses unto Christ, chiefly of his Resurrection; see more *1 Pet.* 1. 3. a remarkable place is *Rom.* 1. 4. & *1 Cor.* 15. 3, &c. and especially I need to bring in St. Paul's Exhortation to *Timothy*, 2d *Epist.* ch. 2. 8. *Remember [Not the Creation or Gods Resting, but] That Jesus Christ the Seed of David, was raised from the Dead, &c. because Christ hath brought us again to a lively Hope, &c.* *1 Pet.* 1. 34. and for such a Preaching there could never have been a Day more convenient than the First Day, and that every week. If the Remembrance of the Creation was of so great moment to us under the New-Testament, surely Christ and his Apostles would more at large have insisted upon that matter than is to be found in all their Writings. What St. Paul speaks of it in his Epistle to the *Hebrews* you may find enlarged upon in my § 13. Therefore, I pray you (Sir) be not (to your own hurt) guilty of perverting the Gospel of Christ, *Gal.* 1. 7, 9. Let it also pierce your heart (dear Sir) the fearful Examples of Gods Judgments upon Sunday-breakers and Prophaners of the Lords Day; see the *Practice of Piety in Meditation* on the Sabbath-Day; see also *Dunk. lac. lat.* 1. 525. and a great many horrible Examples more mentioned by other Divines.

As slow as the Author hath been in his *Twelve Arguments*, so is he in the remainder of his writing, as *That the time belongeth, as a*

atural property to Morality; which is contrary to all experience; and these our *Indians* can give a good, but sorry instance of.

The *Refreshment of Hope* he talketh of, we can never have more comfortably then by the Resurrection of Christ; and the true worship and fear of God will unite peoples hearts in observing the day, which the *Sabbatharians* themselves will never find, (if they will but speak the truth) to the contrary, but in observing and living according to the Word of God.

The following three Observations 23, 24, 25. are most about one thing, viz. *That liberty we have by Christ to change this day.* Which liberty is of such a nature, as to chuse one of two or more things, *E. G. Eccles. 15. 16. 17. Jer. 21. 8* There is liberty to take what a body reasonably liketh; but not such a liberty, as to chuse none; which rather is licentiousness and lawlessness, than liberty. Also, by Christ we have got a choice, as in many other things, so in days of worshipping God; we may keep the 7th day, we may chuse another, which in reason we think best; one of them seven we must chuse, having no liberty to dispense in it as concerning our homage and duty to God, but what day Precisely is in the Churches liberty. Now for mighty reasons the first is chosen of infallible men, whom our duty is to follow, and not out of self-conceit, high mind or vain glory presume to leave, traduce and accuse, they knowing the reasons why they did it, far beter than this *Dove-maker*, or any of us all; And it is our honour to follow them in simplicity, it being enough for us, if we had no more reason; for the Apostles did nothing in the Church for her settling but by a divine authority, and ruled by the true Sprit. But *Dr. Whites* words are more then true, p 103. "That Christian People
"were formerly very obsequious to the Precepts and constitution
"of the Rulers of the Church. But (saith he further) in our times
"it is otherwise; for our Disciplinary Guides, with their arguments, *ab auctoritate Scripturae negative*: The holy scripture hath
"commanded none of these rites and observations in particular;
"therefore they are Popish Traditions, Will-Worship and superstition ----- Now they are reputed most pure and holy, who with
"greatest boldness bequarrel and cavil against the Authority,
"Government and lawful Precepts and constitutions of the
"Church, &c.

The Example of the Sun he desires me to take notice of, knocks
D him

him in the head at once, illustrating my discourse very well, and darkning his ; for as the Sun continually is the same shining and illuminating Body, but her time to shine very variable, so likewise the 4th Commandment is fixed, firm and stable, but the time of worshipping (according to several respects) vairable and unstable.

§. 12. *Observation 26.* and the last, falls of it self. The practice of the Apostles being sufficiently proved, so that the Author here in vain doth blame the Pope, or us for him. If the Pope hath published any thing concerning the continuation of this Sunday, he is no more the Author or Institutor of it, than any body in a certain respect, will or can say, that *Hezechiah* or *Josiah* for proclaiming the *Passover*, (which before in many years was not kept) was the Author of it. And therefore it cannot but be high Contempt of the Apostles and all their successors, yea, in a measure a blasphemy against Christ, to say, that this day was brought in by *Deceits and Tricks*.

Have a care (*Sir*) what you say, and consider whether it is not a Deceit and crafty Trick of the Devil to bring in the Jewish Sabbath, and thereby to debase our Saviour and make him nought, which he may in procees of time easily obtain, if he can now first lay a good foundation of so Religious an Opinion as the Judaical 7th Day: But (God be thanked) his head is so bruised by Christ, that against him and his Church (altho' now and then he will be contriving something, and biting at the heel) he shall never prevail more, *Mat. 16. 18.*

§. 13. As for his *Inquiries* added, I will not punctually satisfy his Curiosity, but declare the main subject. And first, That the Rest of Gods People is set forth and signified by Gods resting on the 7th Day, altho' such things do not appear, *Heb. 4. 4.* where *St. Paul* having to do with the *Jews*, to turn them from the old Testaments Rites, beggerly Elements, Ceremonies and bloody Sacrifices of the Law, to Christ, figured thereby; from the shadow to the very substance (*viz.* Christ) began with that which was most Old, namely, the 7th Day shewing its imperfection in this World, and that especially in his 3d and 4th Chapter, where the Apostle, before he goeth further to the other Ceremonies (as just now was said) is expounding the 95th *Psalms*, how that the Rest there mentioned, was not Gods resting on the 7th Day, neither was it Gods People coming

coming into *Canaan*, but another Rest we ought, by Faith, to strive for, namely, that eternal Rest in Heaven: In which place we have much more of that comfortable Resurrection than of the Creation; for the Creation (by which we all come into this World in this sinful Condition, guilty to the eternal Fire) giveth us no great encouragement to love God more than the Devils, who are also created and fallen, as we are; but the Resurrection of Christ, by which we are in a sure hope (*positis ponendis*) of a gracious God and a joyful Resurrection to Life Eternal, is the greatest comfort of all, well worthy to be remembered every First Day, yea, and every day and minute of our Life. St. Peter giveth us here in his own Example, 1 Pet. 1. 3. where the Apostle saith, *Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant Mercy hath begotten us again into a lively Hope* [not by Creation, to remember that, but] *by the Resurrection of Jesus Christ from the dead, to an Inheritance incorruptible, &c.* Aug. Hom. 15 de verbis Apost. "The Lords rising did promise us that everlasting Day. The certainty of this will make us not only to love God and Men, but constantly to suffer any thing in this World, because by Christs Resurrection we are assured of our Resurrection to that heavenly joy, which by our Creation only we could never be partakers of.

What ground we have for keeping the First Day in the place of the 7th, is, I hope, made plain enough. If some People in some places of the world have been sometimes out of the way, or have not rightly understood, that is not to be imputed to the whole Church of Christ; neither can such Practice be taken up for a common Law and Rule, so long as the greater and sounder part of the Church keeps the right way.

So is the matter concerning our *Sunday*, which from the very Time of Christ and his Apostles, always the greatest part of the World constantly agreed to keep and observe: It is therefore an unanswerable Rashness and Presumption to oppose Christs Church, as if she had been so many hundred years without a true Shepherd or a faithful Guide in so weighty a matter, whereon, if we will believe this Author, no less than eternal Damnation hangs. Leave off therefor, I pray you (57) blaming us for Popery, Idolatry, and I know not what. If the Pope hath abused the Lords Day, we cannot help it, neither must we, for his abusing it, throw it away, any more than the Sacraments and Liturgy, which are now abused by him.

As for his 7th Inquiry; I Answ. That a Minister with such a good Conscience reading the 4th Commandment, exhorts the People to rest upon the First Day, and the People understanding the matter, keep it, and pray God *To incline their hearts so to do.* So likewise with the same good Conscience and right understanding the Minister can by the 5th Commandment exhort a disobedient Subject, a stubborn Servant, &c. to honour his Father.

From hence it is easie to resolve his 8th Query, to wit, That we may keep this day, and exhort People to the same, according to the equity hereof, which is, To assemble to hear Gods Word, receive the Sacraments, &c. pray God to give us Grace to observe the spiritual Sabbath prefigured by the legal Sabbath. We don't pray for to keep the Law according to the special form and circumstance of Time, commanded in the old Law, but in such a manner as is agreeable to the state of the Gospel, and in the time of Grace, that is, according to the Rule of Christian Liberty, whereby Gods People are now, under the Gospel, free'd from the Observation of Days, Moneths, Times and Years, upon legal and ceremonial Principles, as Dr. *White*, following St. *Augustine*, saith. *Our Sunday* (now under the New Testament) may as well be called *Sabbath-Day*, for the worshipping of God, as the 7th Day (under the Old Testament) was so named, for Gods service; for God himself gave to other sacred Days the same Name, (see above p. 18. in answer to his 8th Argument) so hath this day got the same Name by Christ and his Apostles: And for the same reason Christ said *John the Baptist* was *Elias*, Mat. 11. 14. and so by the same reason we can now say, that Sunday is our Sabbath.

§. 14. I have now, through the Grace of God, and his Talent bestowed upon me, examined this *Black Raven*, sent abroad under the shape of a *Dove*, if not to the full satisfaction of speculative and over-curious Criticks, I hope 'twill be to the edification of those that have a harmless mind and upright heart to serve God, knowing that Christianity doth not consist in the Rudiments of the World, Col. 2. 8. and observing of outward things, but in the true fear of God from the bottom of the heart; for tho' outward things must not be neglected, but as convenient help-meets and instigators to more fervency, yet the very Salvation of our Souls doth not depend upon them, but wholly and solely upon Christ, whom

whom with the Father and the holy Ghost a true lover of the happy Eternity, will serve and reverence in truth and verity, celebrating his Name for the inestimable Love in the Redemption of the World by Jesus Christ, Night and Day and Always, but especially upon the *First Day*, in a joyful Remembrance of his glorious Resurrection and the thereof redounding Assurance.

To Conclude, Thou Christian Reader, Whichever thou art, into whose hands this shall come, Take hold on St. Paul's Exhortation, *Gal. 5. 1. To stand fast in the Liberty where-with Christ hath made us free; and be not again entangled with the Yoke of Bondage; Turning again to the weak and beggerly Elements*, cap. 4. 9. always considering that Christ and his Apostles Prophecys cannot but be true concerning Apostacys, false Brethren and such like; and the nearer the end of the World is, the worse it will be, and upon this Earth never better, or else Gods Word is not true (as it is, and ever will) which tells us of Perilous Times in the last Days, when the Devil, knowing his time to be very short, *Rev. 12. 12.* doth strive as much as ever he can to get up his head, to persecute and trouble the Woman, *Rev. 12. 13.* sometimes by New invented Opinions, sometimes by stirring in Old Errors, recalling them, &c. and without such they cannot be made manifest amongst us, who are approved, *1 Cor. 11. 19.* when he only shall be saved who endureth to the End, (*Mat. 10. 22*) in the right way. Now therefore we knowing that Christs Vineyard or Church here in this Wilderness part of the World is not only in danger of Ravening Wolves (*Matth. 8. 15.*) but Foxes also, the little Foxes that spoil the Vines too, (as the *Song of Solomon* hath it, cap. 2. 15.) so it is our Duty the more, according to the Exhortation of the Vineyards chief Master, At all Times and every Where to Watch and Pray, *Mark 13. vers. 33, 37.* That his Church now at the latter end, as well as before, under his Protection and Safety may be guided and governed by the true Spirit, in the Bond of Peace and in Righteousness of Life, till at last she may safe arrive at the heavenly Port and Kingdom.

*By Thy glorious Resurrection We beseech Thee to hear Us,
Good Lord !*

According to my Promise in the Preface, I here
annex *Theo. Brabourn's* Recantation.

WHereas I *Theophilus Brabourn* have been convented
in this Honourable Court of High Commission
for Causes Ecclesiastical, for pening and publishing a
certain Book, entituled, *A Defence of that Antient Ordinance of God, The Sabbaeh - Day*; Wherein I have rashly
and unadvisedly maintained, That the *Saturday* of every
Week ought necessarily to be our Christian Sabbath-
Day now in the Time of the Gospel, according to the Rule
of the Fourth Commandment: I do now (upon further
Tryal and better Advise ment, being in Conscience con-
vinced of my Error) Sincerely Confess and Acknowledge
that my said Position touching the Satur'ay - Sabbath,
was a Rash and Presumptuous Error: And by these
Presents I do here in all Obedience and Humility make
my Humble Submission unto my Holy Mother, The
Church of *England*, Promising, That I will ever hereafter
carry my self as an Obedient Son in all Peaceable and
Dutiful Behaviour to my Mother, The Church, and to
the Godly Fathers and Governours thereof.

And as touching the *Sunday* or **LORDS DAY**,
I do Confess and Acknowledge, That the same is an
Holy Day of the Church; Yea; and a most Antient
Holy Day, and very Honourable. For *St. Ignatius*,
who lived in the Days of *St. John* the Apostle, calleth
it

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at *The Queen and Princess* of *DAYS*: And other of the Primitive Fathers do give the same Day very Honourable Titles, and did Exhort their Auditors to Observe it Religiously.

And further, I do Confess and Acknowledge, That This Day is to be Religiously Observed, and that upon the same Grounds, and in the same Manner as is Directed by the Canons of our Church and Statutes of the Land.

F I N I S.
